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political parties grouped themselves to the right and left of the speaker's chair. Wherever Mr. Dasent is concerned with the topography of the immediate neighborhood of St. Stephen's, and where he goes a little further afield to Soho and Blackfriars, he adds interest and value to his pages, notwithstanding occasional digressions into present architecture, which, in view of the rapidity with which the face of London is changing, may have lost their point long before *The Speakers of the House of Commons* ceases to be of value to readers and students. There are one hundred and two illustrations. Eighty of them are of speakers. Of the others a map of Westminster, as Speaker Onslow knew it in 1740, is likely to be the most serviceable to students of the history of England in the eighteenth century.

E. P.

The Dawn of Modern England, being a History of the Reformation in England, 1509–1525. By CARLOS B. LUMSDEN. (London: Longmans, Green, and Company. 1910. Pp. 303.)

No writing of history is ever final. Even though no new material comes to light, the emphasis in history changes and the interpretation has thus to be adjusted to an altered *Zeitgeist*. This readjustment is especially necessary for periods full of party strife. Few would maintain that the history of the French Revolution has yet been written on lines destined to prove permanent. This is equally true of the Protestant Reformation and any attempt to rewrite it should be welcomed. The spirit of the present day lays emphasis upon the social consequences of religious movements and takes slight account of dogma. We find in the volume under review, written from the Roman Catholic standpoint, this spirit much in evidence. There is almost nothing about the theology of the Reformation; the author has always in mind the social results of the great change.

It must be admitted that the tone of the book is not wholly admirable. The author tilts against the Protestant assailants of his church and shows them scant courtesy.

Their statements about the teaching of the Catholic Church are such that the veriest little Catholic child would be competent to teach them the truth—though to teach them courtesy and charity would be an impossible task to anyone. . . . Misrepresentation has ever been a favourite weapon of Protestant controversialists, whether they write under the guise of history or not (pp. 183, 214).

No doubt some Protestant writers have assumed too much. We are reminded here that the Bible was freely translated and circulated before the Reformation. Principal Lindsay, whose work is far removed in spirit from that of the present author, has described the large number of translations in use in Germany before Luther and it must be regarded as one of the mysteries of history that Luther should not have seen a complete copy of the Bible until he entered the convent at Erfurt. Mr.

Lumsden makes another strong point. Not the sixteenth but the fifteenth century gave birth to some of the greatest movements of modern times. It saw the invention of printing, the discovery of America and of a sea route to India; it developed a great humanist revival; it has a magnificent record in art. The sixteenth century merely carried on what the fifteenth began, so that Mr. Lumsden can, with some exultation, proclaim that it was not the Protestant Reformation in the latter century which produced these great changes.

To him indeed the Protestant Reformation brought almost unmixed evil. It was the expression of the individualistic tendency of the age. Commerce was growing individualistic and the lust to become rich caused its leaders to break away from the restraints of corporate guild life. Luther proclaims this tendency in religion. According to Mr. Lumsden, he is a great egoist and his doctrine of the individual's justification by faith alone implied that man existed merely for himself and not for the community of which he is a part. Emphasis upon faith, says Mr. Lumsden, led to slackened emphasis upon good works. Ethics were divorced from economics. In earlier times even princes had sometimes assumed the beggar's garb to show their oneness with the poor. Now such good works were discouraged. Protestantism in its regard for the individual fostered a class spirit, emphasized the gulf between rich and poor, and multiplied the injustices in society. Medieval England, compared with Protestant England, was a moral country. Whatever vice there was in a writer like Chaucer he learned from a foreign source, Boccaccio. Our author ventures to say that

nowhere, either in England, Germany, Switzerland or the Scandinavian countries, did the advent of the Reformation bring about an advance either in theoretical or practical morality, but quite the contrary. If the moral state of England was bad in the reign of Henry VII. and the early years of the reign of his son, it grew worse and worse from the breach with Rome right down through the whole Tudor period, and . . . down through the Stuart line also (p. 187).

One wonders whether Mr. Lumsden can really know that this is true. At any rate, he does not lack courage.

Here we have reconstruction of history with a vengeance. It is noteworthy that such reconstruction goes hand in hand with certain frank admissions. It is a fashion, one might perhaps say a fad, among certain scientific historians of the present day, to call the great movement of the sixteenth century "The Protestant Revolt", since the word Reformation seems to involve pre-judgment. Our author, anti-Protestant though he is, knows no such scruples. He speaks frankly of the Reformation. What he calls "the ghastly pontificate of Alexander VI." shows what thorough reform was needed. He admits that the Church was wrong in applying the doctrine of indulgences to those who were dead; and so on.

As to the quality of the book one may say that the method, "history by suggestion", as the author calls it, is interesting. He has read widely

and gives a portentous bibliography. Yet he makes curious slips—as for instance on page 44, when he calls a coronation service a marriage service. His style lacks finish; his paragraphing is defective and the English is often slipshod; for him the split infinitive has no terrors. One wonders what the average educated person would make of the phrase “smug cit” (p. 192). The author is very fond of the saying “as Mr. [So and So] has pointed out” and uses it with wearisome iteration. The table of contents is bad, giving no real suggestion of contents, and one set of head-lines carried throughout the book makes them quite useless to the reader. Yet the work is not without promise. If the author carries out his plan to bring the book down to the death of Charles I. he will write many volumes and he will improve. He will learn sobriety in judging those who differ from him and he will find out that the attempt to prove a theory is the deadly enemy of scientific history. His theme is an enticing one. No other period offers the really scientific student a more promising field than does the English Reformation. One hopes that Mr. Lumsden will come to walk in the footsteps of Mr. A. F. Pollard rather than to give himself to the type of biassed history that Mr. James Gairdner is now producing on the Reformation. Every page of Mr. Lumsden’s book shows that he is young. He can therefore learn.

The Archbishops of St. Andrews. By JOHN HERKLESS, Professor of Ecclesiastical History in the University of St. Andrews, and ROBERT KERR HANNAY. Volume III. (Edinburgh and London: William Blackwood and Sons. 1910. Pp. ix, 270.)

We have already reviewed volume I. and volume II. of this work. Volume III. proceeds on the same lines and consists of a life of James Beaton who filled the see of St. Andrews from 1522 to 1539. The volume proceeds breathlessly for it is not broken up into chapters. We could wish that the style of the authors were more animated. There is here almost a diary of the life of James Beaton, told with adequate knowledge and research. Little light is, however, thrown upon the conditions of church life in Scotland, in what was an interesting period. In a word the book must be ranked as dry-as-dust, in spite of its learning.

There were three Archbishop Beatons in the sixteenth century, this James, who was archbishop of Glasgow and then of St. Andrews, his nephew David, of St. Andrews, who became a cardinal and was murdered in 1546, and a later James of Glasgow. James Beaton of St. Andrews was a typical worldly prelate. His life was not stained by open vice, but he was entirely secular in his outlook. England and France were rivals during this period and Wolsey, aided by the Dowager Queen Mary, sister of Henry VIII., was seeking to attach Scotland to the policy of England. Beaton became the leader of the party favoring France, and it throws an interesting light on the spirit of the time to